In forming plans for colonization it is always necessary to examine carefully the nature of the country to be occupied, as well as to become acquainted with the character of the people to be colonized. In most cases the former is the more difficult task. So it is in the plan of colonizing the free coloured people of our country on the coast of Africa. The people we have always with us. We know their wants, dispositions, inclinations habits prejudices and constitutions. But the country proposed to be occupied is far distant, and our knowledge of it has been derived from vague reports and general statements made by individuals altogether incompetant to judge, or whose judgement was prematurely formed.

In reading the history of colonies we frequently meet with complaints of the insalubrity of the climate, and of the prevalence of diseases incurable and innumerable. These complaints, as the country becomes settled, subside; and the colony which at first seemed direful or even fatal to the lives of foreigners, after cultivation and improvement assumes a healthful character, and nothing more is heard of its dreadful effects on human life. How have Ohio and Kentucky and other western States changed their character for salubrity since the first years of their settlement. The opprobrium of a deadly climate was transferred from the first mentioned of these States to Indiana and Illinois and thence to Missouri and is now passing to Arkansas whence it may proceed to the ends of the earth, always however preceding the full tide of emigration. It sometimes happens that in the first settlement of uncultivated countries diseases are encountered

which were before unknown. These from the want of experi=
ence make dreadful havoc, and from the vanity of human
kind are magnified in their number or exagerated in
their fatal tendency. The disease which in the valley
of the Mississippi is known by the name of milk-sickness
was not perhaps ever known in any other age or coun=
try. The same may be said of some of the diseases of
Western Africa of which we may speak in the sequel.
One of the most serious complaints which has been
made against the Colonization Society is, that the
country chosen for the field of its operation is sit=
uated in the midst of the torid zone, under a burning
sun, subject to bainful winds, unhealsful air, damp fogs,
and a continual rising of miasm, all which combined
constitutes a sickly climate, a climate peculiarly fa=
tal to foreigners who attempt to breath its atmos=
phere. It is said that nothing but disease and death
could have been expected in the settlement of such a
country, and that the experiment as far as it has been
tried has not disappointed the expectation.
Error is never so plausible as when combined with
truth, perhaps never so injurious. There can be
no doubt that much of what has been said of
the insalubrity of Liberia is true. Yet we are not
prepared to receive unqualified statements of its fa=
tality even to foreigners, without having more par=
ticular information as to the nature and number of
its diseases and the means that may be used in pre=
venting or removing them. But if we should follow
the example of our Saviour in going about doing good
seeking the most destitute and most needy giving strength

to the most weak, and health to the most diseased, then allowing all that has been said of Liberia to be true to the fullest extent, it becomes us as Christians & as men to visit in compassion her suffering coasts and to administer the remedies of art and science to her Physical wants, to give her moral and intellectual help & at the same time pour into her wounds the balm of Gilead, and point her to the Lamb of God that taketh away the sin of the world. But it is an inquiry into her physical diseases into which we wish now to enter. The diseases of tropical climates are generally rapid in their progress, inflammatory, violent and full of danger. Chronic complaints are less frequent; lingering diseases are seldom met with. The remedies then should be prompt and active and powerful — The practitioner firm and decided, bold and even venturesome, of a clear judgement and quick comprehension. The timerous and hesitating and apprehensive and lethargic in mind or body would in many cases do more harm than good. The Physician, in all countries, has often to do what he does, quickly; but this is especially the case in tropical diseases.

The disease which is most common and most fatal to foreigners in Western Africa is a remittent bilious fever. It is produced by the miasm which arises from the soil, from vegitable matter in a state of rapid decomposition, or from low marshes, or pools of stagnant water & mire. The rainy season which commences in June and continues four months increases the number of instances and adds greatly to the danger of this disease. And it is also promoted by the heavy dews and damp night air which prevail at Liberia and on other parts of the coast.

Those who sleep on board vessels in the harbour or at sea may spend all their days on shore, in town or country, with impunity. The natives are seldom attacked with this disease and frequently recover without being greatly reduced. And foreigners who have been acclimated by once enduring the disease seldom have a second attack that is very serious. Yet natives from the interior frequently suffer when they visit the coast. They have to undergo the same acclimation with foreigners. From this it appears that the coast is the unhealthful region - that by proceeding into the interior a climate would be found different from that on the margin of land and water. Nor do we believe the sickly region to be very extensive. A climate materially different and perhaps much more salubrious would be found within 100 miles of the Ocean. The farther we proceed into the interior we meet with a higher country, a drier atmosphere and less stagnant water. Nor do we think it necessary that the country should be far distant or very different in appearance in order to be different in salubrity. Suppose 40 families should remove 60 or 80 miles to the South East from Princeton to reside on the sea shore - would it be any thing strange if a large per-cent of them should die during the first summer? Let it not be thought strange then that we believe so great a difference should be found between the coast and interior of Western Africa. Emigrants proceeding directly into the country without for a single night breathing the atmosphere of the coast would most probably escape the colonial fever. Nor do we believe that any part of the coast is as healthful as the country immediately in the rear some distance from the sea. And the judgement of Messrs. Wynkoop & Wilson appears to us

respecting Cape Palmas appears to us to have been prema=
turely formed. The atmosphere no doubt is less moist, &
the country less interrupted with marshes than some other
parts of the coast; yet the fever which is so fatal in Li=
beria may be expected to prevail here to a lamentable
extent. From all that we have been able to learn of the dif=
ferent parts of Western Africa we think that Accra
near the mouth of the river Volta is the country most favourable
to the health of foreigners. Meredith who spent 9 years on the
gold coast speaks of it as follows. "At Accra the English, Dutch
and Danes have settlements. It is an independent state, but
was formerly governed by the kings of Aquamboe, which
country and Aquapim lie at the rear of it. The town of
Accra lies in about 5° 31' N. lat. and 10' E. long. Its ap=
pearance is very picturesque, particularly from the sea;
white buildings and houses present themselves anteriorly, &
at the rear is an extensive plain, studded in a fanciful man=
ner, with clumps of wood, inhabited by deer, hares, & other wild
animals; and the prospect is terminated by high land, rising
gradually; forming on the whole a most pleasing prospect.
Being thus surrounded by an open country, Accra is rendered
the most healthy spot on the Gold coast; it is likewise more
cool than other situations; the soil, however, is of a light &
sandy kind, which forbid the inhabitants to follow the cul=
tivation of corn, yams, plantains, sugar cane & other produc=
tions, which require a moist & rich soil. It is favourable
for cotton, cassada, ground nuts & pulse. The natives too
attend to the breeding of poultry, hogs, sheep &c which
produces a livelihood to many. Accra is the only country on
the gold coast that has a free trade with the interior." And
it is rendered more desirable as a seat for colonizing

from its being situated far up in the Gulf of Guinea & therefore nearer to central Africa than countries without the Gulf. And Meredith's acct. of its salubrity is corrobora= ted by Dr. Johnson an eminent English Physician who spent some time on this coast. In his remarks on the dis= eases of this country he strongly maintains the opinion that this fever is generated by marsh miasm. It will be seen then from the following extract of his work on tropical diseases that the province of Accra is not only found from actual experiment to be more healthful than any other part of the coast but that the cause of this peculiar salubrity is quite manifest & easily understood. "The Accrah country' says Dr. Johnson, in which the English, Dutch, and Danes have settlements, is one most extensive and beautiful plain. As far as the sight can reach not a hill can be seen, unless in days of unusual clearness, very distant mountains may be descried in the interior of the country. This very ex= tensive plain may be considered as one immense mea= dow of long grass, with occasional picturesque clumps of trees. The unincumbered state of the soil as well as its peculiar nature, are favourable to cultivation, & the health of both natives and Europeans. The alluvial earth, through the whole of this country & for nearly a hundred miles eastward varies from almost a pure sand to a sandy mould, resting upon horizontal strata of primary sandstone, and allowing the rains to percolate and flow along the inferior layers. Owing to this and the open state of the country agriculture is more attended to, and endemic diseases that abound in all the countries we have hitherto described

more seldom occur here. This comparative salubrity of climate induces convalescents from the neighbouring settlements to resort to this place; and the advantages they obtain are most striking. Nor is the different effects of these climates confined to the human species; many of the more perfect animals, such as horses, dogs &c which can live but a short time or enjoy a sickly existence on most other parts of this coast, are abundant in this district of country. From the nature of the soil permitting the moisture to find a ready passage through its strata, the suns rays produce a higher degree of temperature on its surface, and consequently the sea and land breezes blow in more regular succession. The former is more refreshing, while the latter is infinitely less fraught with the noxious gases." From this extract it appears that not only the fever of which we are speaking but other diseases are produced by an unhealthful effluvia floating in the atmosphere, and that this effluvia arises from the soil and is dependent on the nature of the country. It is indeed a general principle which holds good in all climates that aridity of soil is indicative of a healthful atmosphere, and that diseases always prevail where the surface of the earth is covered with stagnant water or the soil is abundant in moisture. This is especially true in the torrid zone, where the sun operates so powerfully upon the surface of the earth and where evaporation is carried on with tenfold rapidity. No doubt can be entertained but that this

effluvia is the generating cause of the tropical fever. Yet we must not conclude that it is the only cause of the disease, or that nothing more can be done to avoid it than to avoid inhaling the unhealthful air. There are many predisposing causes, and there are some causes which predispose to many diseases. Debility invites sickness. The heat of the tropical sun is debilitating; it weakens those who have no disease, & prepares the ground for the seeds of pestilence. And persons from temperate climates often expose themselves unnecessarily to the mid day rays and add to their bad effects by untimely exercise or draughts of alcoholic liquors, either of which are but fuel for a fire that is already kindling in the system. By a few hours vigourous exercise in the heat of the day the system may be so much exhausted as to require weeks or months to recover; or it may be so entirely overcome as never to resume its elasticity & tone, but lingering under weakness may fall into disease & come to a speedy dissolution. Exercise in hot climates should always be gentle, and should be done in the coolest parts of the day. Early rising is always favourable to health, and particularly so when the greater part of the day is too warm for action. The heat of the day should be spent in the shade, in rest, perhaps most profitably in sleep; but the mornings & evenings should be occupied by gentle & regular exercise. Travelling may be done to advantage by night; and umbrellas are very servisable. That kind of independence or pride which restricts their use

to rainy days is frequently the fore runner of disease. A haughty spirit goeth before a fall. The propriety of ever using ardent spirits in hot climates is not fully determined by the medical faculty. Dr. Currie says "Europeans who go to the West Indies are more healthy in proportion as they perspire freely, especially if they support the discharge by a moderate use of gently stimulating liquids, stopping short of intoxication." But says Dr. Mosely, "I aver from my knowledge and custom as well as from the custom and observation of others that those who use nothing but water are but little affected by the climate, and can undergo the greatest fatigue without inconvenience."

"Who shall decide when Doctors disagree?" Dr. Johnsson says that candour obliges him to confirm by personal observation & experience the truth of Dr. Mosely's remark. And then adds that Dr. Currie never was in a tropical climate. The theory of Dr. Johnson as to the action of stimulants on the system added to the action of an oppresive external heat, is plausible in itself considered and seems to be maintained by very general experiance and observation. All kinds of spirits then should be carefully avoided by those who are in danger of the African fever. Even if the moderate use of such stimulants could be shown in some instances to be beneficial their excesive use is so uniformly deleterious & there is such a thirst for them and so great a temptation

to excess among natives and foreigners, colonists and traders that it is altogether the wisest policy absolutely to forbid their use and as far as possible prevent their being introduced into any of the colonies. It is a fact well established that the natives suffer far less from the fever, than the colonists. May this not be owing in a great measure to the natives having been very partially supplied with spirits while the colonists have indulged in their use to a baneful extent? Indeed there is every probability that persons of colour from America who should abstain entirely from the use of spirits would after a few years would after a few years enjoy as good health as the natives. And this leads us to another remark viz. that persons of colour endure this climate much better than whites. They are less liable to an attack of the fever, suffer less when attacked, and more frequently recover. Dr Hall says that of more than twenty whites of his acquaintance who attempted to live in tropical Africa within years past only three now survive. If the colonists had suffered in the same proportion Liberia would now have contained less than 400 inhabitants, instead of nearly 3000. The population in 1833. was 2816.

Now when we look upon Africa as a field for Missionary labour and consider the fatal effects of the climate upon whites we should be prompted to tenfold more

exertion and action in planting along her shores colonies of people upon whom the climate is less fatal and who should in course of time grow up to be nations of Christians. The whites we see are carried off with the fever as by a besom of destruction; while the blacks in a great measure escape. Is this not an indication that it is the will of Him in whose hands are the destinies of colonies and nations as well as of individuals that Africa is to be regenerated by means of coloured Missionaries? And is not the fact that the great interest which is taken in that continent of darkness has been produced by the Colonization Society, or is at least contemporaneous with this Societies rise & progress an indication that this regeneration is to be effected by this Society? It is altogether probable that this Society will by perseverence overcome all obstacles, even the insalubrity of the climate which has hitherto been looked upon as almost insurmountable. If this work be of men without the blessing of God it will come to nought. But if it be favoured of God all difficulties will be removed, all its enemies will be silenced and it will continue to be carried on and to prosper after all the pseudo-pretenders to benevolence who are now arrayed against it shall have passed away. But it is no evidence that God does not favour the work, that he frowns upon it. He chastens every son whom he loves. He makes requirements which

to us seem unreasonable, even the offering up an only son. But it should encourage us to remember that life & death sickness and health are in his hands. He can strengthen the weak, and raise up the bowed down, & comfort the disconsolate; And He can cause that which seemed to threaten destruction to bring forth a blessing. But he helps those who help themselves. Let us then lean upon the Lord and press forward in the work in which we have engaged with renewed exertion.

Saml D. Campbell
of Virginia

The various and multiplied forms into which society has been divided, have been deemed by many observing and intelligent individuals a sufficient proof of the truth of the oftrepeated remark, that "man is the creature of circumstances." Whether we consider his habits or passions, the influence of external objects upon the susceptibilities of the soul, or the nature of those powers of mind with which he has been endowed by his Creator, we find him possessed of every thing that is requisite to his being influenced by the various changes of life to which he is subject. To this perfect adaptation between the Moral constitution of man and external nature may be attributed in a great measure the existing and constantly changing condition of our race. The history of the world is replete with the most decisive evidence of the fact, that there exists a mutual relation between the economy of God as discovered in the works of native, the formation of society, and the moral and intellectual part of our nature, and also that the principles and powers of man are developed and his condition determined by the adventitious circumstances by which he may be surrounded. Such being the constitution of Society, and especially of the nature of man, it is not surprising that in almost every age of the world "personal servitude should have been the lot of a large, perhaps the greater portion of mankind."

It appears from the earliest records of antiquity that man has been kept in subserviency to his fellow man, and compelled to recognize the distinction between slavery and freedom from the time of Abraham to the present period, which fact, as has been remarked, "gives occasion to the melancholy reflection that the world when best peopled was not a world of freemen but of slaves." An examination

into the origin of slavery will be sufficient to satisfy the most incredulous that it is an institution which has been established from time immemorial, that it existed among the chosen people of God, and "that the founder of this favoured nation was the owner of hundreds of slaves." It has prevailed in Egypt, Assyria, Babylon, Phenicia, Carthage, among the Greeks and Romans, and all the countries of the East. Indeed so extensively has it prevailed that it has been considered by many as involved in the whole structure of society, as essential to its very existence. But without adopting this opinion we may remark that no age or country seems to have been always exempt from its curse, and that whilst the evils attending its existence have counterbalanced the good which may have resulted from it, still it cannot be questioned that in many instances the existence of slavery has proved highly beneficial to many communities.

We do not design, however, to trace the origin of slavery to its commencement, nor shall we enter directly into the question relating to its morality. A brief statement of its rise in the United States, and its influence upon Civil Society as it exists in this country will be the subject of the present remarks.

From the early history of Virginia it appears that until the year 1620 the commercial intercourse of the colonies was confined to Great Britain. In that year the company which heretofore had engrossed the commerce of Virginia was broken up, and the trade was thrown open to all nations. This regulation we are told in Marshall's life of Washington was the immediate cause of introducing a species of population into this country, "which has had an extensive influence upon its past situation and may affect its future destiny in a manner which human wisdom can neither foresee nor controul, though the free competition to which it gave rise was of essential benefit to the colony." A Dutch vessel, availing itself of the commercial liberty which now prevailed, brought into James river twenty Africans who were immediately purchased as slaves. Previous to this period the African slave trade which commenced in the year 1442 had been carried on

very extensively, particularly with the West Indies. And as the climate of this country was peculiarly adapted to the African constitution, and its extensive territory and fertile soil held out great inducements to those who were engaged in the slave trade, this nefarious traffic soon supplied the colonists with a sufficient number of labourers. As the population of the colonies increased, a greater proportion of slaves was introduced among them; so that we are informed by Edwards in his work on the West Indies "that from the year 1680 to 1786 there were imported into the British possessions alone two millions, one hundred and thirty thousand slaves — making an average annual importation of more than twenty thousand." Since the year 1786 the slave trade between this country and foreign nations has almost entirely ceased. The number of slaves, however, has been continually increasing, until now it is estimated to be upwards of two millions.

It may here be observed that we think no blame can be attached to the colonies for the introduction of this class of persons among them. Being subject to the government of Great Britain, and under the necessity of strictly complying with all the laws enacted for their regulation, no expression of opinion or resistance on their part would ever avail in preventing this inhuman traffic. They repeatedly in their legislative capacity expressed their decided disapprobation of the slave trade; but as it was considered beneficial and necessary to the mother country, their remonstrances were unheeded and thus they were compelled to entail upon themselves and their posterity this lamentable evil. The state of South Carolina seems to have been the first that opposed the practice and claims of Great Britain on this subject. Virginia, with her usual magnanimity, frequently petitioned for the entire abolition of the traffic. After having imposed very heavy duties upon all the slaves who were introduced into the colony, the Assembly petitioned the throne, declaring, "that the importation of slaves into the colony from the coast of Africa, has long been considered a trade of great inhumanity, and, under its present encouragement, we have too much reason

to fear, will endanger the very existence of your Majesty's American dominions." Again they say, "Deeply impressed with these sentiments we most humbly beseech your Majesty to remove all those restraints on your Majesty's Governors of this Colony, which inhibit their assenting to such laws as might check so very pernicious a commerce." Such were the sentiments not only of Virginia but, we believe, of all the American colonies with regard to this subject. In our opinion the part which they acted wholly exonerates them from all criminality. The evil was forced upon them. And although this fact should never operate as any apology for being remiss in our exertions to remove the evil, yet we think it is an unquestionable truth that it sets aside entirely the suggestions of some self-styled - illuminating philanthropists, who imagine that it is no palliation whatever, that no circumstances could ever justify the holding of a slave, and that the present slaveholders of the South should not only be debarred from all the privileges of the visible church, but also should be treated as guilty as the slavetrader himself. With such logic we shall have at present no farther concern.

After this digression we shall proceed to consider the moral effects of slavery. These may be more clearly perceived, if we contemplate its influence upon the moral feelings of man, and the state of society in general.

It is always important in estimating the magnitude of any evil to be careful to avoid two extremes, the one in permitting a fruitful fancy to have such an influence over upon the understanding as to magnify the evil beyond its proper extent, presenting it in such a light as to warp the judgment, and conceal the good which may be connected with it; the other extreme consists, in being so much influenced by prejudice and carnal desires as to blind the mind to its true enormity. A sincere and an impartial searcher of truth will be characterized by calmness, deliberation, and a willingness to look at facts as they exist without any desire to diminish the reality of an evil or heighten it beyond its proper degree. He will examine it

in all its relations, studiously avoiding whatever might prevent a just and candid investigation of its bearings, and exhibiting by his diligence and whole deportment a thorough conviction of the importance of the subject to which his attention is directed. To this want of candour and impartiality may be attributed the opposite manner in which the evils of slavery have been viewed. Some have considered them as baffling the most exalted powers of description, as stifling in embryo all attempts to conceive of their magnitude, and thus with some huge spectre floating in their corrupted imaginations, they remit no exertions to pour forth the vials of their wrath upon the devoted heads of the unfortunate slaveholders, who have no mercy drop to smooth the surface of the ruffled sea, or calm the angry passions of their uncompromising assailants. Others, however, gifted with a greater degree of "the milk of human kindness" and apparently dropping a tear of sympathy over the lost rights of the slave, will contend with equal tenacity that the relation of master and slave results as a necessary consequence from the existence of society, that the degraded condition of the coloured man can never be more elevated, that he possesses more solid enjoyment in a state of vassalage than if he breathed the pure spirit of liberty, and especially that all idea of transporting him to a foreign land and establishing him in the rights - privileges - and immunities which become the dignity of our nature, must be regarded in no other light than the offspring of a fanatical Spirit.

Avoiding these two extremes we shall endeavour to present in a general manner the evils which flow from the system of slavery as it exists in this country, intending on a future occasion, if circumstances shall permit, to enter more fully into the subject than what our limits will at present allow. whether slavery, considered in the abstract is an evil or whether it can be shown to be inconsistent with the Spirit of Christianity are questions doubtless of importance, but they do not fall within the scope of our remarks.

The influence of slavery upon the moral character of man developes itself in every stage of its existence. It stamps its impress deeply upon the feelings and actions of our whole nature. It gives a character to the society with which it is interwoven that is too perceptible to be mistaken. That we

may have a just and adequate conception of its pernicious effects, we shall consider, first, its influence upon the intellectual character of man.

A distinguishing characteristic of slavery consists in the necessity imposed upon society of keeping the slaves in the most profound ignorance. It is a question that has been recently agitated in this country with much zeal and plausibility of argument, whether it is possible for slavery to exist where the slaves are enlightened as to their rights and the general state of society? On the one hand it has been contended that if their minds are disciplined by education, and if knowledge is extensively diffused among them, there will be less probability of their attempting to maintain those rights by illegal measures. It is urged that a knowledge of their own weakness and the strength of their rulers would restrain them from any violence, and subdue all malignant feeling. On the other hand it is said that an acquaintance with the true relations which they sustain to their masters would have the inevitable effect of creating dissatisfaction, and ultimately a combination to resist unto death every encroachment upon their rights. Let this question be decided as it may, the fact is unquestionable that slavery as it exists in this country does exert a most lamentable influence upon the minds of the slaves, and in our opinion such will continue to be the case until there is a dissolution of the relation of master and slave and an entire separation of the white and black population.

The present condition of the coloured population in the Southern states renders it utterly impracticable for them to have their minds cultivated and furnished with useful knowledge. The laws of almost every one of the slaveholding states, it is well known, forbid under very severe penalties the education of the slaves. It has been deemed necessary for the security of the country that no other than oral instruction, and that with certain restrictions, should be imparted to them. In Virginia, where perhaps they

enjoy greater privileges than in most of the States, they are prohibited from attending even upon Sabbath school instruction. And we believe it is the case in a few of the States that no head of a family of a family has the privilege of teaching his slaves to read. Thus deprived of every opportunity of mental culture, of elevating their minds above the degrading sensualities of their animal nature, and of attending in a rational and consistent manner to those things which ennoble and dignify the character of man, they pass through life in the deepest ignorance, objects of the greatest commiseration. This influence of slavery upon the intellect, we conceive, to be one of the greatest evils flowing from the system. That the noble capacities of the soul, capable of such continued expansion and endowed by Heaven for the express purpose of elevating man above the lower orders of creation, should be thus enervated by the hand of oppression is a thought sufficiently interesting to excite our warmest sympathies and the most enlarged benevolence. No benefit can possibly result to a community from the existence of a slave population which shall compensate for the loss sustained by the neglect of the cultivation of the intellectual powers. A nation may progress rapidly in improvement, its wealth may be continually accumulating, its moral resources may annually increase by means of slave labor, but yet if the mind of the slave is not disciplined by constant exercise, and opportunities afforded for the cultivation of the better feelings of our nature, in vain shall we be pointed to the flourishing condition of the country, to its immense wealth, its revenue, its advancement in the arts and sciences and its prospect of obtaining the highest elevation amongst the nations of the earth. There will remain a dark spot upon its escutcheon which no prosperity can efface. With the mind enslaved, its glory shall have departed.

But the blighting effects of slavery are not only visible in its influence upon the intellect. Its pernicious consequencies are no less apparent in its effects upon the moral feelings of man.

On this part of our subject the testimony of the most reflecting and unprejudiced minds will bear ample testimony to the assertion, that the system of slavery has a tendency to deaden the sensibilities, weaken the restraints of moral principle, and keep in perpetual excitement the baser feelings of the soul. Mr. Jefferson, whose opinions on this subject are certainly worthy of the highest credit, has given us in his notes on Virginia a truly graphic description of the moral influence of slavery. "The whole commerce between master and slave," says he, "is a perpetual exercise of the most boisterous passions - the most unremitting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it, for man is an imitative animal - this quality is the germ of education in him. From his cradle to his grave, he is learning what he sees others do. If a parent had no other motive, either in his own philanthropy or selflove, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally ~~his child is present~~ it is not a sufficient one. The parent storms, the child looks on, catches the lineaments of wrath, gives a loose to his worst of passions, and thus nursed, educated, by it with odious peculiarities." So long as human nature and the condition of the slave continues the same, this constant perturbation of spirit between the master and slave cannot cease. It tends to sear the conscience, ~~of the slave~~ destroy all regard to truth and prostrate to a most lamentable degree the tone of moral feeling.

We might proceed to show the effects of slavery upon the

population, Government, and security of a country, but this we shall reserve to another occasion.

In view of the generally acknowledged evils resulting from slavery, and the degrading condition of the whole coloured population of the country, various measures have been resorted to to effect a reformation in the system, and bestow upon the slave the rights and privileges which properly belong to him. The two most prominent measures that have been suggested are, first. The inculcation of the principle that no circumstances can justify the holding of a human being in bondage, and that duty requires of the slaveholder the immediate emancipation of his slaves without the least remuneration. The second plan proposed is that adopted by the Colonization Society, viz. Of colonizing on the coast of Africa all the free coloured population who will consent to go, and thus by means of the reflex influence which the establishment of a colony will exert, effect the abolition of slavery and the elevation of the free people of color.

The abettors of the immediate abolition scheme imagine that by uttering their invectives against the whole system of slavery, and by their inflammatory publications enlightening the minds of the slaveholders as to the principle of duty, they will be enabled to awaken their seared consciences to action. We shall not undertake the task of noticing the various and sophistical reasons which prompt them to this course. Suffice it to say that their abstract propositions relating to what is right and just, will answer very well for theorizing, and afford the most ample scope for the exercise of their metaphysical geniuses. But if our object in this matter, as it certainly should be in things involving such important interests, is practice and not simply theory, in vain shall we be directed to the advocates of immediate emancipation for the remedy of an evil ~~which~~ which has been growing for centuries, and must necessarily require a great length of time to remove.

The only measure that has been proposed for the abolition of slavery which in our view holds out the least prospect of success, is that of separating entirely the white and black population, and establishing a colony where the principles of virtue and religion shall be fully recognized, and the arts and sciences cultivated as extensively as possible. This is the sole object which the Colonization Society has in view. Deprecating as unjust and inexpedient every interference with the rights of property, and cherishing a due regard for the sentiments and condition of the Slaveholding states, it pursues its course with a steady eye to the happiness of the negro and the moral renovation of benighted Africa. Difficulties, arising from the peculiar relation which it sustains to different parts of the country, as well as from the very nature of the undertaking, it has encountered and doubtless will continue to encounter. But directed by skilful and energetic hands, it is destined to triumph over them all. For it possesses the smiles of a benignant Providence. Contemplated simply in the light of a missionary enterprise, as a means of enlightening and purifying that Continent where Satan has reigned undisturbed for so many centuries, but which for Geographical and scientific interest is surpassed by none, this Society commends itself to the patronage and untiring zeal of every Christian philanthropist. Whose heart does not glow with enthusiasm and fervent gratitude in anticipation of the glorious results of the operations of this benevolent institution? It has been truly designated as a "Star of Hope!" Not merely to the present degraded inhabitants of Africa, but also to those who with

ruthless hands have been torn from the home of their ancestors, and necessitated to live a life of bondage and the deepest ignominy. The friends of Colonization have much to encourage them in the holy cause in which they are engaged. Possessing the zeal and energy characteristic of the illustrious founders of their society, let them continue in their noble undertaking with redoubled vigour; and the "Star of Hope" which is just beginning to dawn, shall then continually increase in brightness, until its broad — illuminated light shall dispipate the moral darkness in which Afric' sons are now enveloped, and cause "Ethiopia with united hearts to stretch out her hands to God."

Hunter. H. Boyd. of Virginia
June 26th 1834.